

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 18. CHICAGO, ILLINOIS, MAY 15, E. M. 302. [C. E. 1902.]

WHOLE No. 917

INVIOABLE.

Nav, Love will not be faithful unto thee
Unless thou keepest faithful unto her
As when, erstwhile, thou wast her worshiper,
And gav'st her votive wreaths, and offerings free.
When first Love sealed thee as her own to be
'Twas that toward service all thy longings were;
Forget'st thou this, thou can'st not then deter:
She yields thee to a colder mastery.
As flowers bloom not upon the desert waste,
As birds sing not above mid-ocean's tides,
As hearts within the grave are never moved,
So gifts fall not unto a soul debased,
So darkness comes upon it and abides;
And thou, unless thou lov'st; shalt not be loved.

WILLIAM FRANCIS BARNARD.

What Would You Do?

The following article appeared in the "Philistine" of February 1900. Though old, the question is ever new, and we would like to have an expression of opinion by our readers. What would you do if your husband, wife, or sweetheart loved another? We hope our readers will confine their answers to one hundred words when possible to do so.

Some months ago I published in these pages extracts from a MS. sent me by a Boston Woman. The MS. was in the nature of a personal confession, and was so sincere and earnest in its expression, and evidently so truthful, that I set it up in type with the intention of printing it entire for the benefit of Philistia. But afterward I concluded it was a little too advanced for my Baptist constituency, and so contented myself with a few quotations.

The extracts I gave, it will be remembered, explained that the writer was the wife of a prominent Boston Lawyer—a man of marked personality, wide experience, many interests and large income. His age was something over forty and his wife's age about the same. Their married life had been peaceful and the husband had always been gentle, generous and indulgent.

In the midst of this blissful Nirvana the wife and mother accidentally discovered that her husband was leading a double life—in fact, that in a cosy flat out on Beacon Street, in the Back Bay, he had another wife. Naturally, the discovery made a great agitation in the mind of the woman, and she ran over in her mind the entire gamut of possible procedure in the way of divorce, alimony, public scandal and vengeance.

After a week she decided on her course.

She broke the news to her husband very gently that she knew all, but she did not chide nor rebuke. She assured him that she recognized the fact that a man with as wide a mental scope as his needed the society of more than one woman, and that she was not the person to make trouble. She would be his friend and wife until death, and after, and if he chose to love one woman or two or three beside herself, she would not condemn him on that account.

The result of that interview was that the husband first turned pale with fright, and then as the wife went on he became speechless with amazement, and soon was on his knees crying it out with his head in her lap.

Time went on and the double arrangement continued. It still continues. The two wives exchange calls and rather like each other. Both are gentle women—educated and refined. Wife Number One explained to me in her manuscript that her husband now treats her with more deference and tenderness, such as she had never before known.

Everything she might wish for is laid at her feet, and absolute liberty is hers. She is quite content, and fully resolved on defending her husband and ministering to his well-being in every possible way.

Her husband's business partners know of his double life, and newspaperdom knows of it; yet she realizes that no one would ever raise a word of public reproach against him unless she first gives the sign. And this she will never do. She loves the man and will ever be loyal to his interests. So that's the story.

I wrote to a trusted correspondent in Boston, and he investigated the facts and found them substantially as stated.

I printed the main features of the Boston Woman's manuscript, and the result was quite a dust. In fact, sixty-nine different persons wrote me letters about it, and forty-three suggested that if the shoe had been on the other foot, that Boston Lawyer would have considered himself outraged, wronged, undone, and would have raised the roof in wild clamors for r'r'venge. Possibly he would—I really do not know.

But now comes a belated letter from a Cleveland physician on this same subject, wherein the Boston Woman is highly commended for her course of action. This man declares that if the shoe were on the other foot, and the lawyer were as wise as his wife he would not interfere in the relation. This man declares that it is preposterous to suppose that a strong, earnest woman of mentality and spiritual resource is perfectly satisfied with the society of one man for a lifetime. And he adds,

"Any woman whose soul is centered in a single man for a score of years has lived a very narrow and restricted life, and her mentality has surely atrophied. And thus for obvious reasons the unmarried woman of forty far surpasses, in spiritual reach, her happily married sisters. We learn from the people with whom we associate. Men learn from women and women from men. Imagine the inspiration a woman gets, say, from one honest, busy grocer!"

This is very plain talk; but the writer does not stop there. He declares that every successful city doctor has from two to a dozen women on his visiting list whom he fondles and caresses, and who regard him in the light of a lover. He further adds that the clergyman who makes "pastoral calls" and has not several women on his route with whom he is on tender, affectionate terms, is the exception. And then he makes this astounding confession:

"One of my patients—a married woman—has for me a more than tender regard, which I fully reciprocate, and this with the full knowledge and consent of her husband."

This doctor visits his fair patient almost daily and has for three years, and between them are constantly passing personal letters and notes. This delicate, yet warm friendship, he regards as natural, right and holy, and the fact that the woman has a legal husband, really, he says, has no bearing on the case. He appeals to the Higher Law. The woman loves both men, but of course in a different way and for different reasons.

Usually, when a woman begins to love one man she hates another, for the reason that she fears him and dreads he will do violence to herself or her newly acquired friend. And from fear to hate is a short, easy step. Under more enlightened conditions she would love both; nothing in her nature prevents this; the fact that she hates her husband when she gets acquainted with a better or different man is because the husband makes himself unlovable. This shoe fits either foot. It is not a right or left.

In closing, my correspondent quotes Sir Richard Burton to the effect that in all his experience as a traveler and student, he had seen but one community that was free from sex jealousy, bickering and strife; and this was the city of El Medinah, Mecca, among whose inhabitants the right of polyandry was freely admitted.

His closing paragraph reads, "Monogamy has been a fetich and all of its so-called benefits can easily be attributed to a variety of causes. Because a thing goes with a thing is no reason that the thing is the cause of the thing. A thing often exists in spite of another thing. All ships have barnacles, but the claim that ships would sink without barnacles is held only by shallow people. And even though these people be in the majority, the fact remains the same.

"The insular and exclusive custom of condemning all close friendships between men and women that have not been sanctified by a Justice of the Peace, must pass away ere the race can advance. We grow in grace only when we love; all gentle, honorable friendships between good men and women should be allowed to run their natural course. You cannot thwart Nature and go unpunished. Through the interchange of thought and feeling, and the healthful play of the emotions, we add cubits to our stature and give wings to our spiritual natures."

I am not at liberty to publish the name of my correspondent, but should anyone wish to communicate with him personally, I am privileged to send his address. I am told that he ranks high in his profession, is a member of a prominent Book Club, and is an honorable and cultured gentleman. He certainly is frank.

Now, how common the condition just described really is, I cannot say. Living here in the woods, at a distance from the busy marts of trade and out of all personal touch with the social centers, my opportunities for observation are very slight. But in view of Mr. Howells' assertion that as a people we are imperfectly monogamous, and from what I gather from time to time from my correspondents and people who make little journeys hitherward, I am led to believe that a silent evolution in Esoterics is being worked out in America, and this with the tacit consent of the Unbonneted—not to mention the clergy, press, and medical and legal professions.

Custom makes law: but it takes time for custom to ossify. Custom is now in the cartilage condition, so far as Platonism is concerned. But already, I see that the last edition of the Standard Dictionary has given a place to the term, Platonic Friendship, and defines it thus: "An ardent affection existing between a man who is married and a woman who is not, or vice versa, as the case may be." Whereas, it was only a few years ago that the late Samuel J. Tilden referred to it as "a barren and jejune hypothesis."

And now I boldly hazard the prophecy that members of the American Academy of Immortals, who avail themselves of the ninety-nine year limit, will witness planks introduced into all great party platforms endorsing Soul Gravitation and Psychic Communion. Not only this, but that church which has not in its creed a tenet advocating Cellular Correspondence will have nothing better to boast of than an array of empty pews. I have spoken.

Love's Coming of Age.

"The subject of Sex is difficult to deal with. There is no doubt a natural reticence connected with it. There is also a great deal of prudery. The passion occupies, without being spoken of, a large part of human thought; and words on the subject being so few and inadequate, everything that is said is liable to be misunderstood. Violent inferences are made and equivocations surmised, from the simplest remarks; qualified admissions of liberty are interpreted into recommendations of unbridled license; and generally the perspective of literary question is turned upside down.

"In fact there is a great deal of fetichism in the current treatment of the question. Nor can one altogether be surprised at this when one sees how important Sex is in the scheme of things, and how deeply it has been associated since the earliest times not only with man's personal impulses but even as his religious sentiments and ceremonials.

"Next to hunger it is doubtless the most primitive of our needs. But in modern civilized life Sex enters probably even more into consciousness than hunger. For the hunger-needs of the human race are in the later societies fairly well satisfied, but the sex-desires are strongly restrained, both by law and custom, from satisfaction—and so assert themselves all the more in thought.

"To find the place of these desires, their utterance, their control, their personal import, their social import, is a tremendous problem to every youth and girl, man and woman."

These paragraphs fairly illustrate the plainness and saneness of Edward Carpenter's discussion of the master passion in his intensely interesting little book entitled "Love's Coming of Age." Sanely, fearlessly and fairly he gives expression to ideas which are the result of thoughtful study of a problem which the human race has been dodging for century after century but which it must face squarely and solve intelligently before the race can rise out of the muck and vileness which it seeks to cover and hide with the tattered cloak of hypocrisy and prudery.

The paragraphs I have quoted are the very first four in the book. You can see he does not hem nor haw nor apologize nor beat about the bush, but goes directly at the subject as an honest, clear-minded and pure-minded man should in honestly discussing a subject of such intense importance to the human race.

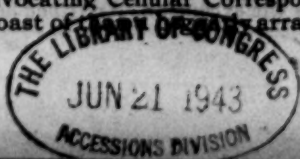
Carpenter's literary style is simple and quite attractive. His statements are clear and his arguments are conclusive. The book contains an appendix which will furnish information of the subject of Sex that could not be found elsewhere without ransacking an extensive library and gaining access to books which are generally kept from the regular patrons of libraries. And he has handled the delicate question so wisely that it seems hardly possible that a person could be found who would take offence at any sentence in the book. The whole tone of the book speaks the purity of the mind of the author. Read this:

"That we should leave our children to pick up their information about the most sacred, the most profound and vital, of all human functions, from the mere gutter, and learn to know it first from the lips of ignorance and vice, seems almost incredible, and certainly indicates the deeply rooted unbelief and uncleanness of our own thoughts."

But get the book and read it. It will cost you more than you usually pay for a book of the size, but that is not the fault of the editor of Lucifer who must pay for it what the publisher of the book demands. The price is one dollar, but there is more sound sense on the sex question in the book than you could find in some more pretentious books for which you might pay a much higher price. Get it and read it and circulate it among your unenlightened acquaintances. It cannot fail to give them clearer and saner views on the vital question it discusses.

J. M. C.

"In general, the art of government consists in taking as much money as possible from one part of the citizens to give it to another."—Voltaire.



Competition in Force, and Other Evils.

BY R. B. KERR.

In No. 912 C. L. James, criticising my doctrine that force is least dangerous when it is a monopoly in the hands of the whole people, says: "As to vigilance committees and the like, they have, in our time and country, however it may have been in medieval Scotland, one decided recommendation as compared with 'the right to use force as a monopoly in the hands of the representatives of the whole people.' They are much more easily got rid of. That was proved in California, after they had outlived their usefulness there."

True, and why? Because there stood in the back-ground, ready to break up the vigilance committees when called on, the state and federal governments. The people used the vigilance committees when needed; but had the vigilance committees refused to abdicate when they were no longer wanted, the people would have used the government to make them abdicate. Had the vigilance committees been as well able to defy any higher power as the McDonalds and the Campbells, the Scotts and the Kerrs, I doubt if they would have abdicated.

Moreover, the vigilance committees were bona fide protective associations in their origin. But the great danger of free competition in force is that it makes it so easy to organize aggressive associations, which may use the word "protection" as a figleaf, while their real aims are plunder and blackmail. Croker, Quay, and Platt are strong at present, but would they not be a thousand times stronger under competition in force? If government were abolished today, tomorrow would be the greatest day of triumph Tammany Hall ever saw. Now it has to submit to the inconvenience of getting a majority of votes by hook or by crook; then it would only need a preponderance of strength, which is easier to get than a majority in numbers. All that Tammany would then want would be a few thousand good riflemen; and it could grab every corner lot, every good building, everything good in sight; it could blackmail the weak unmercifully; it could browbeat the members of weaker voluntary associations whenever they had a dispute with Tammany men; and, if the matter had to come to trial, it could bribe the free jury or threaten it with future vengeance. Today Tammany has at least to divide the spoils with the maimed, the halt, and the blind, to get their votes; under voluntaryism numbers would count for nothing, and the spoils would all go to the strong, and would be used as a bait to bring ever new recruits to the army of Tammany. Free from all annoyance from state and federal authorities, Tammany would indeed have reached its day of glory. Great as the evils of bad government are, every one of them is multiplied a thousand fold under a system of voluntary associations. All nations went through the age of voluntary associations, and all nations rushed into the arms of despotism to escape from voluntarism. What we now need is neither voluntarism nor despotism, but monopoly of force in the hands of the whole people.

Mr. James also says: "Again, it is not mere verbiage but an opinion decidedly about things that, if no man were enabled by government to hold land out of use, all the evils of 'natural monopoly' would cure themselves." Certainly that is an opinion about things, but not a true one. Mr. James is fond of statistics; I will give him some.

Last December the following figures were published in the daily press, to show the cost at which the different mines of the country could produce a pound of copper. The numbers refer to cents.

Atlantic (Michigan), 12; Anaconda, (Montana), 11; Arizona Copper Co (Arizona), 9; Boston & Montana (Montana), 7; Butte & Boston (Montana), 18; Calumet & Hecla (Michigan), 9; Copper Queen (Arizona), 8; Detroit Copper Co (Arizona), 10; Mountain Copper Co (California), 10; Montana Ore Purchasing Co (Montana), 12; Osceola (Michigan), 11; Parrot (Montana), 10; Quincy (Michigan), 8; Tamarack

(Michigan), 9; United Verde (Arizona), 4; Utah Consolidated (Utah), 3; Wolverine (Michigan), 9;

These figures may not be accurate, but every mining expert will admit that they give a fair idea of the vast differences in natural richness between different mines, differences which cannot be removed by any industrial economies or scientific discoveries.

Now what do these figures mean? Mr. James will admit that there can only be one wholesale price for copper of a given quality, no matter where it comes from. He will also admit that that price cannot for any length of time be less than the cost of production at the lowest grade mine necessary for the world's supply. If the Butte & Boston is necessary, then the price cannot continue under the price of 18 cents, and Senator Clark will be able to make 9 cents of economic rent from every pound of copper shipped from the United Verde. From the known richness of the United Verde it is safe to say that it runs at least 5 per cent copper to the ton. That means 100 pounds, which, at 9 cents, means \$9 of economic rent per ton. The American Mining Review lately stated that the United Verde had 23,000,000 tons in sight, a stupendous but not incredible tonnage. Multiply the tonnage by \$9, and it appears that Senator Clark is likely to get \$207,000,000 in economic rent out of ore in sight in the United Verde. This is probably not over the mark, for it is conceded by everybody that the right to use and occupy this little piece of ground makes Senator Clark the richest man the world has ever seen, and the American Mining Review says he lately refused \$500,000,000 for the property.

Neither can Mr. James say that this economic rent is the result of government allowing men to hold land out of use, for there is hardly a well-known deposit of copper in the world held out of use, and the demand for copper for electric purposes will probably grow faster than the possible supply under any system.

Mr. James' system therefore favors inequality in its most naked and glaring form. He would try to sweep away great organizers and hard workers like Carnegie, Morgan, and Rockefeller, but he would not touch a richer man than any of them, who owes his wealth to a freak of nature. He would have a world of Lilliputians, with here and there a Gulliver stalking about among the crowd, bribing free juries and organizing for his own "protection" voluntary associations which would have made the Dukes of Normandy or the Last of the Barons green with envy.

The contention of Mr. James is as preposterous in the case of land as in that of mines. Every new country opened up, and every improvement in transportation, only increase the value of land in the heart of London and New York, because the people like to flock to a center and look at each other. Nothing can ever make an inside lot as good as a corner. The fact that good land can still be had for nothing in Western Canada does not hinder it being valuable a mile from New York; and even if the use and occupation system made free land available in Iowa, the New Yorker would still have his economic rent. In fact Mr. James' system is founded entirely on the principle of unmerited inequality, the worst of all inequalities.

Here is a remarkable fact, that the masses of the people in any country are prosperous and comfortable just in proportion as there are millionaires.—*Andrew Carnegie.*

Another remarkable fact is that sheep in any country are plentiful and fat just in proportion as there are roast saddles of mutton.—*N. Y. Herald,*

Mrs. O'Brien.—Good warnin'. Mrs. McCabe an' phwat makes yez look so sad?

Mrs. McCabe.—Shure, Dennis was sint to the penitentiary fer six months.

Mrs. O'Brien.—Well, shure, don't worry. Six months will soon pass.

Mrs. McCabe.—Shure, that's what worries me.—*Leslie's Weekly.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

Special Offer.

FOR THE NEXT THIRTY DAYS.

In order to extend Lucifer's work in general, and to help tide over the annual dull season in particular, we make for the next thirty days, the following unusual offers to old as well as new subscribers. To old subscribers credit will be given for one year from the date to which they are now paid—whether now paid ahead or in arrears.

1. For \$2.30 we will send Lucifer one year and the large Family Medical Work entitled "A Physician in the House," by Dr. J. H. Greer of Chicago. The regular price of this large, well-bound book is \$2.75.

2. For \$2 we will send Lucifer one year and any one of the bound volumes of Lucifer now on hand, namely, for the year 1899, 1900 and 1901. These volumes are substantially bound in cloth, usual price \$1.50 with 25 cents additional for postage.

3. For one dollar we will send Lucifer one year and one copy of "Marriage in Free Society," by Edward Carpenter, price, 25 cents.

4. For \$1 we will send Lucifer one year and one copy of "The Abolition of Marriage" by John Beverly Robinson, also other excellent essays including Isabel's Intention, by Mariette; The Sexes and Love in Freedom, by Oscar Rotter; Reminiscences of Berlin Heights, by A. Warren—price of all 25 cents.

4. The Prodigal Daughter, or the Price of Virtue, by Rachel Campbell; to which are added, Legal Wifehood, by Lucinda B. Chandler; Love's Gifts, by Olive Schreiner, and Will the Coming Woman Marry, by M. Harman—price of all, 25 cents. With Lucifer one year \$1.

5. The Unwomanly Woman, by Lizzie M. Holmes, including also, Virgin Soil, by George Egerton; Normal Sexual Action by Ernest Winne, and That Great Fraud Yecept Society, by Moses Hull—price of all 25 cents. With Lucifer one year \$1.

6. The Rights of Children, by R. B. Kerr; including also What are Women Here For, by Dr. E. B. Foote, Jr.; The New Martyrdom, by Lillian Harman, and The Will, from the French of Guy de Maupassant—price 25 cents. With Lucifer one year, \$1.

7. For \$1.25 we will send Lucifer one year and one bound copy of Government Analyzed, by Col. J. R. Kelso. The publishers' price for this excellent work was originally \$1.50, but having on hand a number of slightly but not seriously damaged copies we make this offer of Lucifer and the book for \$1.25.

Current Comment.

The movement to form a national or international association to check the suppression of speech and censorship of press, is one in which we all should feel a deep interest. Whether the

plan mentioned elsewhere in this issue is the best that can be devised is a matter of secondary importance; the main thing being to get to work, and in a way that will be felt and heeded by the suppressors. For one I like the methods adopted by the American Press Writers' Association, one of the chief objects of which club is defense against censorship of the press and of mails. Membership in the Press-Writers' Association requires the payment of no fees or annual dues. There are no offices with salary attached, and nothing that suggests an inner ring, clique or guild; bills for printing, etc., being paid by voluntary contributions from members and from the general public. A brief statement of principles and objects of the "Free Speech League," to be signed by all co-operators and sympathizers, would seem to be all that is necessary for the purpose of organization. Organization that crystallizes into officialism has been the death or perversion of nearly every good movement in the past.

The article reproduced in this issue from "The Philistine"—Fra Elbertus Hubbard—is, to my thinking, one of unusual value. While I would not anticipate the comments of our readers upon the problems presented in that paper I would ask, as a starter, where would have been the opening for the world-racking "Beecher scandal" if the members of Plymouth Church, New York, had been civilized up to the plane occupied by the wife of the "Boston Lawyer," as told by the "Philistine." And if no Beecher scandal—with its harvest of hate, of perjury and of suicide—then there would probably have been no postal censorship enactments, such as grew out of the shock received by conventional society during the progress of that most famous of modern prosecutions for the crime of adultery—so-called.

The late sensational episode in our national legislature, in which Senator Tillman of South Carolina was chief actor, should surprise no one. The newspapers generally speak as though the unexpected, the monstrous, had occurred. When Republican leaders either excuse or partially justify the atrocities inflicted by American soldiers upon the Filipinos it was but natural that a Democratic leader should compare these atrocities with those practiced in the South in order to uphold the white man's rule. If brutalities are permitted in the Philippines, where there is no danger of "negro domination" over the white race, why should similar extreme measures be condemned when no other means are available to save the white race in the South from being ruled by their former slaves?

Such is Tillman's logic, and the frankness with which it is uttered horrifies his Southern brethren while it delights the Northern Republicans because they think such talk will have the effect of preventing Democratic supremacy in the national councils. With the usual craft of their tribe—the tribe politician—they ignore and hide the fact that it is the Republican party itself that is largely if not chiefly to blame for the horrors of the "shotgun" policy in the South. What else could be reasonably expected, when the Republican majority in congress, to secure the perpetuity of their own power, gave the ballot—the right to rule not only themselves but to rule also the white minority—to a race of slaves, a race besotted and brutalized by ages of contented subjection to the despotic rule of the white man?

M. HARMAN.

By the Way.

From a private letter written by E. C. Walker I quote:

"The movement started by the resolutions which you printed has got so far as this partial letter-head, [The Free Speech League] committees on constitution and organization, and a temporary list of officers. The Committee on Constitution met last night and framed its report, to be presented to a full meeting of the initiators next Thursday night. Next week's 'Truth Seeker' will contain Coolidge's report of progress, including M. D. Conway's letter in full and part of Lloyd's. The movement is intended to be national, or international. The Constitution, as drafted, is very brief; the object is stated in these words: 'The object of the Free Speech League is to main-

tain the right of free speech against all encroachments.' This is as presented by Moses Oppenheimer. The membership article, as presented by me, is this: 'The minimum membership fee is one dollar annually, but this does not exclude good workers to whom such payment would be onerous.' The prospects are good; come in at once and help all you can in a movement that means so much to all who think outside the conventional ruts."

It is to be hoped that this League will grow into a powerful organization. We will print further information regarding it when received.

The postoffice at Home, Wash., has been suspended by order of the department at Washington. Efforts are being made by the residents to have it reinstated. At the present they are obliged to go a mile and a half to Lake Bay to receive their mail. This order compels "Discontent" to suspend for a few weeks until the office is reinstated. If they fail in their efforts, an attempt will be made to have "Discontent" and "Clothed With the Sun" entered at Lake Bay. In the meantime, we have offered James F. Morton, Jr., editor of "Discontent," space in *Lucifer* to give a weekly account of the progress of their case.

Queer, isn't it, how "law-abiding citizens,"—even those whose sworn duty it is to enforce the law—go back to primary principles of private vengeance when the law is too slow in its workings or is not framed to suit them? A short time ago a Chicago alderman helped to organize a "vigilance committee" to detect and punish burglars and "hold-up men" on the Northwest Side. And he is proud of it, and doubtless feels that the people of his ward owe their votes to him—their protector. And he's pretty sure to get them, too. Not to be outdone by the alderman in his expressed lack of confidence in the law to deal with offenders is Judge Tuley, one of the most conspicuous occupants of the Chicago bench. Recently a case of wife-beating came before him for decision. He told the complaining wife that she should have shot her husband; that it would be a good thing if all wife-beaters were shot by their victims; and later, in an interview with a reporter, reiterated the statement. Probably many women, reading this judge's opinion, believed that his statement gave women the right to shoot their husbands who attempt to beat them; and if there should be tragedies as a direct result of Judge Tuley's remarks it would not be surprising. The statement did more credit to the judge's heart than to his head—he certainly was in anything but a "judicial frame of mind" when he made it. Why not have told abused wives that neither law nor common sense require that they submit to beatings; that the law has become somewhat enlightened since the time it gave the right to man to "chastise" his wife if said chastisement were given with a stick no larger than his thumb, and that common sense would direct her to leave the man who would abuse her. "But who would support the children?" Who would support them if their father were dead and their mother a murderer?

I am not sure that the following note was written for publication; but as I think it of interest I give it place. It was written by Jos. M. Wade, publisher of "Wade's Fibre and Fabric," a large paper devoted to the interests which its name indicates. He thus comments on "Jimmie, the Weaver," which appeared in *Lucifer* No. 915.

"This 'Jimmie' is a real character in mills where he is tolerated; he is a loafer and a bum; he wants wages, but he don't want to work; he skulks. Did the factory owner force him to come from Ireland to this country? Does his employer force him to work in the mills? No, he came in rags in the steerage—has probably got money enough to send for sisters and brothers and perhaps parents. I began weaving in October 1850—worked fourteen and a half hours per day, and was happy and contented. I liked work so well that I had no time to complain. If I had not liked it I would have left it and gone elsewhere. We had only whale oil for light in those days, no gas. I liked work, minded my own business, began at sixty-four cents per day. In nine years they gave me \$8,000 per year. Sensible people know that the Jimmie yarn is a lie—and it does

more harm than good to retail it in reform papers. I filled every position in the factory. I have seen 'Jimmies' but not often. It would be a deed of charity to tie a stone around his neck and drop him in the mill pond."

It is quite true that the world is full of inefficient, "slack," ambitionless workers; and no doubt "Jimmie" belongs to that type—but why? There are causes for all things; but as this is only "by the way" I will not enter on a subject which affords material for much deep and earnest thought. Yet even if the "Jimmies" were all efficient, ambitious workers, possessing those qualities equally with Mr. Wade, would they be in his position today—or he in theirs? "There is always room at the top"—yes, because the multitude are unable to reach it; but if they were able, wouldn't the "top" be practically as the bottom is now—with a multitude scrambling and fighting for place? I am reminded of the assertion that every boy has a chance to become the President of the United States. Even if that were true, it would be impossible for all the boys in the United States to become its president, no matter how great their ability and attainments. And is it not a fact that the system demands immense production and cheap labor, and that it is as impossible for the great majority of workers in a mill to get \$8,000 positions as it is impossible for the majority of boys to become President of the United States? It is of no avail to blame the "Jimmies" nor the individual mill owners. The "Jimmies" are weak and "shiftless" and unintelligent, wanting only a "good job" for themselves; quite willing to let the "devil take" the other fellow; and the mill owner who should depart from the system would be crushed. And if such is the system, and the character of men under the system, what can be done?

L. H.

Need of Better Definition.

According to Ironicus, "Stateists, miscalled Socialists," are lying low just now, while the United States Postal Department is making war on socialist periodicals. When this matter blows over, the "stateist" will come out of his lair, thinking his inconsistency will be forgotten, and agitate again for more state ownership, though he really knows that these abuses ought to induce him to work for an individualistic postal system, resembling an express company.

As to names. "State Socialist" has been applied to those who think that the state, being as good as the people, could be trusted to own and administer collective wealth, it being observed that the state does not demand the tribute exacted by private concerns, viz: rent, profit and interest. The name expresses the idea, has the force of usage, and is therefore suitable. Says Ironicus:

"The stateists have one thing more to learn, and that is how they themselves would treat the advocates of ideas unlike their own if they controlled the Government. Selah."

What does this mean? To what prophets shall the Stateists apply to learn what they will do at some future time? Will they do what they now intend to do? An advocate of a state ought to intend to treat all alike as regards state postal service. But how can he learn that he intends to do so, and will do it? This is the problem set by Ironicus. A definition of "selah" might also be useful to the uninitiated.

C. L. James says that the progeny of Adam and Eve would, but for premature deaths, in thirteen centuries stock the world beyond all possibility of finding food or even space. Now let him calculate how much time would be required for the increase from one seed from any common food plant to fill the earth. He may then realize, (possibly) what he has never seen before, that the Malthusian is continually confusing two entirely distinct propositions viz: The rate of increase of food and people; and the ultimate capacity of the earth to support people.

When he says: "The only way to get rid of war, speculation, landlordism &c., is to get rid of undesired maternity," I

conclude that, only children in large families fight or pay rent.

C. F. H.

REPLY.

Inasmuch as I endorsed the utterance of Mr. James in regard to "undesired maternity" I will say a few words in reply to this point only, allowing "Ironics" and James to reply, briefly, to other points made by C. F. H., if they desire to do so.

As I see it, undesired maternity means the enslavement of womanhood and motherhood, and that this enslavement naturally and inevitably involves, includes and produces all other forms of human slavery seems to me to require little or no argument. The connection between unwelcome motherhood and a generally inferior and depraved product of motherhood seems self-evident. That wars, speculation and land monopoly depend, primarily, upon the inferiority and depravity of the masses of people, would also seem to need little or no demonstration. To abolish war, speculative profits and land monopoly we must first have a race of men who know their rights and who have the mental and physical power to maintain them. To obtain such a race of men we must first have free, intelligent and self-reliant mothers.

This is nature's way. Men make institutions, but mothers make men. The natural way, the logical way, then to secure all needed reforms of men and their institutions is to arouse womanhood and motherhood to a sense of the importance, the overshadowing responsibility, of their work, and then to remove all obstacles that now prevent mothers from doing their best work in producing a better race.

M. H.

A Target for Press-Writers.

"Farm, Stock and Home" is a fine, large agricultural weekly published at 50 cents a year at 5th St., and Hennepin Ave., Minneapolis, Minn. It has a department known as "Our Home Council," edited by Mrs. C. E. Stephens. In the issue of May 1 Mary Farmington and another lady, who signs herself "The Mother of Eight Children," discuss the sex question. The editress says:

"Again I am glad to yield editorial right of way in Council columns and give space to many excellent letters from 'the sisters.' Mary Farmington touches on a delicate subject, but it is a vital one, of all importance to the family and home, to all humanity in fact, and none should hesitate to take part in its discussion who can give light upon the subject."

Here is a fine chance for the many sex writers to attempt the enlightenment of the many readers of this paper, and to assert the right and importance of progress on the subject. The following paragraphs are from Mary Farmington's letter:

"I was one of a family of eleven. I have often heard mother say that she did not want more than four children, and that she never gave us the care that we should have had in any way, because she had not the strength to do so. One of her regrets was that her practical work, cooking, mending, washing and baking, left no time for loving companionship and training. To say nothing of the feeling that her state of nervous irritation and weariness before our birth, robbed us of our rightful endowment in the way of physical and mental strength. 'I cried too much before you were born,' and yet who could censure her, or any mother who makes a like plea?

"Yet what are we women to do about this important question? Should we bear the cross and wait for the crown—for there is no cross without a crown? Are there not rewards enough to the mother, reward of love, help, care and regard, to make a crown? Home is not home without children, and all of our best thoughts are about home and children, so that a certain number of children must be for the good of all.

"But there are difficult points to settle in regard to the birth, and the power of mother and father to meet them properly. Where does self-control cease and crime begin on the part of parents who feel unable to assume the burden of a large family? Is there any way to prevent conception that is not wrong? Which would be better for men, women and children,

lowing nature to have its way or the contrary? These thoughts often perplex and confound me."

I might say just here that "Discontent," "Torch of Reason" and "The Public" have joined forces to make an onslaught on the enemies of free press. I have shown them the only effective way to accomplish anything in the line, but it is doubtful if they avail of the information given, and the result will be only a very partial result if they do not.

FRANCIS B. LIVESY.

Sykesville, Md.

VARIOUS VOICES.

Anna Marcus, Home, Wash.:—Enclosed find \$1 to apply on my subscription. Lucifer is one of my beloved companions, and while I don't think it is perfect, still I am convinced that it has fewer faults than any other.

Celia B. Whitehead, Denver, Colo.:—I like especially the article on "Retribution for Marital Domination" (April 24). Am sorry indeed to learn of Mr. Harman's illness and hope recovery may soon be complete. He is a large, brave man for whom I have a grateful respect.

Hermann Wettstein, Fitzgerald, Ga.:—Hope you are on the mend. I am heartily in sympathy with all your reformatory movements. The money-curse is the great obstacle in the path of progress. Abolish money and all other evils will soon correct themselves. I believe in striking the evil at the root; not only lop off a branch here and there.

John Erwin McCall, Editor of "The Eagle and the Serpent," 26, Clovelly Mansions, Grays Inn Rd., London, W. C.:—Would you be good enough to announce in the columns of your journal that I am preparing a special Stirner issue of "The Eagle and the Serpent" and that as the material for such an issue is conspicuously lacking, (in English) I would be deeply grateful for the loan of any extracts from Stirner which any of your readers have by them. The success of the issue depends upon the cordial co-operation of the Stirnerites the world over. All extracts loaned to me will be carefully returned to the senders when such return is desired. American letters must be fully prepaid.

J. B. Elliott, Philadelphia, Pa.:—I enclose the lines of a song 'Jeannette and Jeannot' that my father used to sing fifty years ago, which first aroused in me the hatred of war that has remained ever since, just as the sermon that Thomas Paine heard when a boy about the cruelty of the Christian god remained until he was an old man and was the inspiration of his "Age of Reason" which was intended to expose the cruelties that are taught in the Old Testament.

JEANNETTE AND JEANNOT.

You are going far away,
Far away from poor Jeannette;
There is no one left to love me now,
And you, too, may forget;
But my heart will be with you
Wherever you may go,
Can you look me in the face
And say the same, Jeannot?
When you wear the jacket red,
And the beautiful cockade,
Oh, I fear you will forget
All the promises you made,
With the gun upon your shoulder
And the bayonet by your side,
You'll be taking some proud lady
And be making her your bride.
You'll be taking some proud lady
And be making her your bride.

Or when glory leads the way,
You'll be madly rushing on;
Never thinking if they kill you
That my happiness is gone.
If you win the day perhaps
A general you'll be;
Though I'm proud to think of that,
What will become of me?

Oh! if I were Queen of France,
Or, still better, Pope of Rome,
I would have no fighting men abroad,
No weeping maids at home.
All the world should be at peace;
Or, if Kings must show their might,
Why, let them who make the quarrels
Be the only men to fight.
Yes, let them who make the quarrels
Be the only men to fight.

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